19687b

A DECLARATION OF THE TRVE MANNER OF knowing Christ crucified.

GALAT. 16. 14.

God forbid that I should reioyce but in the Crosse *of our Lord Iesus Christ, &c,*

not in S. T. C.

LONDON,
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To the Reader.

IT is the common sin of men at this day, and that in the very places of learning, that Christ crucified is not knowne as hee ought. The right knowledge of whom, it is not to make often mention of his death and passion and to call him our Sauiour, or to handle the whole mysterie of God incarnate soundly and learnedly, though that bee a worthy gift of God: but first of all, by the consideration of the passion to bee touched with an inward and liuely feeling of our sinnes, for which our Redeemer suffered the pangs of hell, and to growe to a through dislike of our selues, and our liues past for them, and from the grounds of the heart to purpose a reformation and aconformitie with Christ in all good

duties

ties that concerne man: secondly, in the passion, as in a myrror, to behold, and in beholding to labour to comprehend the length, the breadth, the height, the depth of the loue of the Father that gaue his owne deare Son to death; and the goodnes of the Sonne that loued his enemies more then himselfe, that our hearts might bee rooted and grounded in the same loue, and bee further inflamed to loue God againe.

To further this true manner of knowing Christ crucified, I haue penned these few lines; read them at thy leisure, and haue care to put them in practise: otherwise thou art but an enemie of the crosse of Christ, though thou professe his name neuer so much.

Ian. 3. 1596.

W. Perkins.

OF THE RIGHT knowledge of Christ crucified.

IT is the most excellent and worthy part of diuine wisedome, to know *Christ crucified.* Esa. 53. 11 The Prophet *Esay* saith, *The knowledge of my righteous seruant,* that is, Christ crucified, *shall iustifie many.* And Christ himselfe saith, *This is life eternall to know thee the onely God,* Ioh. 17. 2. *and whom thou hast sent Iesus Christ.* 1. Cor. 2. 1. And *Paul* saith, *I haue decreed to know nothing among you, but Iesus Christ,* and him crucified. Againe, *God forbid that I should reioyce in a-*

ny thing but in the crosse *of our Lord Iesus Christ.* Againe, *I thinke all things but* losse *for the excellent knowledge sake of Christ Iesus my Lord, and doe iudge them but* dung *that I might* winne Christ. Gal.6.14. Phil.3.5.

In the right way of knowing *Christ crucified*, two points must be considered; one, how Man for his part is to know Christ: the other, how he is to be knowne of man.

Touching the first; Man must know Christ, not generally and confusedly, but by a liuely, powerfull, and operatiue *knowledge*: for otherwise the diuels themselues know Christ.

In this *knowledge* three things are required. The first is *notice or consideration*, whereby thou must conceiue in

minde, vnderſtand, and ſeriouſly bethinke thy ſelfe of Chriſt as he is reueyled in the hiſtory of the Goſpell;& as he is offered to thy *particular perſon* in the miniſterie of the word and Sacraments. And that this conſideration may not bee dead and idle in thee, two things muſt be done: firſt thou wilt labour to feele thy ſelfe to *ſtand in neede* of Chriſt crucified, yea to ſtand inexceſſiue needs euen of the very leaſt droppe of his blood, for the waſhing away of thy ſins. And vnleſſe thou throughly feeleſt thy ſelfe to *want* all that goodneſſe and grace that is in Chriſt, and that thou euen ſtandeſt in extreame neede of his paſsion, thou ſhalt neuer learne or teach Chriſt in deed and truth. The ſecond thing

is, with the vnderstanding of the doctrin of Christ to ioine thirsting, whereby man in his very soule and spirit longs after the participatiō of Christ, and saith in this case, as *Sampson* said, *Giue mee water, I die for thirst.*

The second part of knowledge is *application*, whereby thou must know and beleeue not only that Christ was crucified, but that he was crucified for *thee*; for *thee*, I say, in particular. Heere two rules must be remembred and practised: one, that Christ on the crosse was *thy* pledge & surety in particular, that he then stood in the very roome and place in which thou thy selfe in thine own person shouldest haue stood: that thy very personall and particular sinnes

were imputed and applyed to him, that he ſtood guiltie, as a malefactour for them, and ſuffered the very pangs of hell, and that his ſufferings are as much in acceptation with God, as if thou haddeſt borne the curſe of the law in thine owne perſon eternally. The holding and beleeuing of this point is the very foundation of religion, as alſo of the Church of God. Therefore in any wiſe bee carefull to apply Chriſt crucified to
2.Kin.4.34 thy ſelfe: and as *Elizeus* when hee ſhould reuiue the childe of the Shunamite, went vp and lay vpon him, and put his mouth vpon his mouth, & his hands vpon his hands, & his eyes vpon his eyes, and ſtretched himſelfe vpon him: euen ſo, if thou wouldeſt be reuiued

uiued to euerlasting life, thou must by faith, as it were set thy selfe vpon the crosse of Christ, and apply thy hands to his hands, thy feete to his feete, and thy sinfull heart to his bleeding heart: and content not thy selfe with *Thomas* to put thy finger into his side, but euen diue and plunge thy selfe wholly both body and soule into the wounds and blood of Christ. This will make thee to cry with *Thomas*, and say, *My Lord, my God*, and this is to be crucified *with Christ*. And yet do not content thy selfe with this, but by faith also descend with Christ from the crosse to the graue, and bury thy selfe in the very buriall of Christ: and then looke as the dead soldier tumbled into the

graue

graue of *Elizeus* was made aliue at the very touching of his body, ſo ſhalt thou by a ſpirituall touching of Chriſt dead and buried, bee quickned to life euerlaſting. The ſecond rule is, that Chriſt crucified *is thine*, beeing really giuen thee of God the Father, euen as truely as houſes and land are giuen of earthly fathers to their children: this thou muſt firmely hold and beleeue; and hence it is that the benefits of Chriſt are before God ours indeede for our iuſtification and ſaluation.

The third point in liuely knowledge is, that by all the *affections* of our hearts wee muſt be carried to Chriſt, and as it were transformed into him. Whereas he gaue himſelfe wholly for vs, we can do

no

no leſſe then beſtowe our hearts vpon him. Wee muſt therefore labour aboue all, following the Martyr *Ignatius*, who ſaide that Chriſt, *his loue was crucified*. Wee muſt value him at ſo high a price, that he muſt be vnto vs better then tenne thouſand worlds: yea all things which we enioy muſt be but as *droſſe and dung* vnto vs in reſpect of him. Laſtly all our ioy, reioycing, comfort and confidence muſt bee placed in him. And that thus much is requiſit in knowledge, it appeares by the common rule of expounding Scripture, that *words of knowledge imply affection*. And indeede it is but a knowledge ſwimming in the braine, which doth not alter and diſpoſe the affections and the whole

whole man.

Thus much of our knowledge. Now follows the second point, how Christ is to bee knowne, he must not bee known barely as god, or as mã or as a Iew born in the tribe of Iudah, or a terrible and iust iudge, but as hee is our *redeemer* and the very *price* of our redemption: and in this respect hee must bee considered as the common *Treasurie* and *store-house* of Gods Church, as *Paul* testifieth when hee saith,

Col. 1.3. *In him are* all *the treasures of knowledge and wisedome hid*: & againe, *Blessed be God, which hath blessed vs with all spirituall blessings in Christ*, And Saint

Ephes. 1.4. Iohn saith, that *of his fulnesse we receiue grace for grace*. Here then let vs marke that all the blessings of God, whether

spirituall

ſpiritnall or temporall, all I ſay, without exception, are conueyed vnto vs from the Father by Chriſt: and ſo they muſt be receiued of vs, and no otherwiſe. That this poynt may bee further cleared, the benefites which wee receiue from Chriſt, are to be handled, and the manner of knowing them. The benefites of Chriſt are three, his *Merit*, his *Vertue*, his *Example*.

The *merit* of Chriſt, is the *value* and *price* of his death & paſsion, whereby any man is perfectly reconciled to God. This reconciliation hath two parts, *Remiſſion* of ſinnes, and *acceptation* to life euerlaſting. Remiſsion of ſinnes, is the remooving, or the aboliſhing both of the *guilt* and *puniſhment* of mans ſinnes. By *guilt*

I vnderstand a *subiection* or *obligation* to punishment, according to the order of diuine iustice. And the punishment of sinne is the *malediction* or *curse* of the whole lawe, which is the suffering of the first and second death. *Acceptable* to life euerlasting, is a giuing of right and title to the kingdome of heauen, and that for the merite of Christs obedience imputed. Nowe this benefite of reconciliation must be knowne not by conceit and imagination, not by carnall presumption; but by the inward testimony of *Gods Spirit* certifying our consciences thereof, which for this cause is called the *spirit of Reuelation*. And that we may attaine to infallible assurance of this benefite, we must call to

mind

minde the promises of the Gospel touching remission of sinnes, and life euerlasting: this being done, wee must further *strive* and indeauour by the assurance of Gods Spirit to apply them to our selues, and to beleeue that they belong vnto vs; and we must also put our selues often to all the exercises of inuocation and true repentance. For in and by our crying vnto heauen to God for reconciliation, comes the assurance thereof, as Scripture and Christian experience makes manifest. And if it so fall out, that any man in temptation apprehend and feele nothing but the furious indignation and wrath of God, against all reason and feeling he must holde to the merit of Christ; and know a

point

point of religion hard to bee learned, that God is a moſt louing father to them that haue care to ſerue him, euen at that inſtant when hee ſhewes himſelfe a moſt fierce and terrible enemy.

From the benefit of *reconciliation* proceede foure benefits. Firſt, that excellent *peace of God*, that paſſeth all vnderſtanding, which hath ſixe parts. The firſt is, *peace* with God and the bleſſed Trinitie. Rom. 5. 1. *Beeing iuſtified, we haue peace with God.* The ſecond, *peace* with the good Angels. Ioh. 1. 51. *Yee ſhall ſee the Angels of God aſcending and deſcending from the Sonne of man:* and that Angels like armies of ſouldiers incampe about the ſeruants of God, and as nources beare them

them in their armes that they be neither hurt by the diuell and his angels, nor by his instruments, it proceeds of this, that they being of Christ are partakers of his merits. The third is, *peace* with all such as feare God, & beleue in Christ. This *Esai* foretold when hee said, that the *woolfe shall dwell with the lambe, and the Leopard with the kidde, and the calfe and the Lion and a fatte beast togither, and that a little child should leade them, &c.* 11. v. 6. The fourth is, *peace* with a mans owne selfe, when the conscience washed in the bloud of Christ, ceaseth to accuse and terrifie: and when the will, affections, and inclinations of the whole man are obedient to the minde enlightned by the spirit & word of God, Co-

loſſ. 3. *Let the peace of God rule in your hearts.* The fift is *peace* with enemies, and that two wayes. Firſt, in that ſuch as beleeue in Chriſt, ſeeke to haue peace with all men, hurting none but doing good to all: ſecondly, in that God reſtrains the malice of the enemies: and inclines their hearts to be peaceable. Thus God
Chap. 1.9. brought Daniel *into loue and fauour with the chiefe of the Eunuches.* The laſt is *peace* with all creatures in heauen and earth, in that they ſerue for mans ſaluation. Pſa. 91. 13 *Thou ſhalt walke vpon the lyon and the aſpe: the yong lyon and the dragon ſhalt thou* tread *vnder foote.* Hoſ. 2. 18. And *in that day wil I make* a couenant *for them with the beaſt of the field and with the foules of heauen.*

Now

Now this benefite of peace is knowne partly by the testimony of the spirit, and partly by a daily experience thereof.

The second benefit is a *recouery* of that *right* and *title*, which man hath to all creatures in heauen, and earth, and all temporall blessings; which right *Adam* lost to himselfe and euery one of his posterity, 1. Cor. 3. 22. *Whether it be the world, or life, or death: whether they bee things present, or things to come,* all *are yours.* Now the right way of knowing this one benefite is this: When God vouchsafeth meat, drinke, apparell, houses, lands. &c. wee must not barely consider them as blessings of God, for that very heathen men, which know not God, can doe; but wee must acknow-

knowledge and esteeme them as blessings proceeding from the speciall loue of God the Father, whereby he loues vs in Christ; and procured vnto vs by the merit of Christ crucified: and we must labour in this point to be setled & perswaded: and so oft as wee see and vse the creatures of God for our owne benefite, this point should come to our mindes. Blessings conceiued apart from Christ are misconceiued: whatsoeuer they are in themselues, they are no blessings to vs but in and by Christs merit. Therefore this order must bee obserued touching earthly blessings: for we must haue part in the merit of Christ, and then secondly by meanes of that merite, aright before God, and com-

comfortable vse of the things wee enioy. All men that haue and vse the creatures of God otherwise as gifts of God, but not by Christ, vse them but as flat *vsurpers* & theeues. For this cause it is not sufficient for vs generally and confusedly to know Christ to bee our redeemer; but wee must learne to see, know, and acknowledge him in euery particular gift & blessing of God. If men vsing the creatures of meat and drinke, could, when they beholde them, withall by the eie of faith behold in them the merit of Christs passion, there would not bee so much excesse and ryot, so much surfetting and drunkennesse. as there is: and if men could consider their houses & lands, &c. as blessings to them, and

that

that by the fountaine of bleſſing the *merits* of Chriſt, there ſhould not bee ſo much fraude and deceit, ſo much iniuſtice, and oppreſsiou in bargaining, as there is.

That which I haue now ſaid of meats, drinks, apparell, muſt likewiſe be vnderſtood of gentrie and nobility, in as much as noble birth without new birth in Chriſt, is but an earthly vanity: the like may be ſaide of phyſick, ſleepe, health, liberty, yea of the very breathing in the aire. And to go yet further in our recreations Chriſt muſt be knowne. For all recreation ſtands in the vſe of things indifferent, and the holy vſe of all things indifferent, is purchaſed vnto vs by the blood of Chriſt, For this cauſe it is very meete that Chriſtian men

Conſider Col. 3. 11. and 2. 10.

men and women ſhould with their earthly recreatiõs ioyne ſpirituall meditation of the death of Chriſt, and from the one take occaſion to bethinke themſelues of the other. If this were practiſed, ther ſhould not be ſo many vnlawfull ſports & delights, and ſo much abuſe of lawfull recreation as there is.

The third benefit is, that all croſſes, afflictions, and iudgements whatſoeuer, ceaſe to be curſes and puniſhments to them that are in Chriſt; and are onely meanes of *correction* or *triall*; becauſe his death hath taken away not ſomeſ w parts, but all and euery part of the curſe of the whole law. Now in all *croſſes*, Chriſt is to be knowne of vs on this manner. We muſt iudge of our afflictions as chaſtiſments or

trials,

trials, proceeding not from a reuenging iudge, but from the hand of a bountifull and louing father; and therefore they muſt be conceiued in and with the merit of Chriſt: and if wee doe otherwiſe regard them, we take them as curſes and puniſhments of ſinne. And hence it followes, that ſubiection to Gods hand in *all croſſes*, is a mark and badge of the true Church.

The laſt benefite is, that death is properly no death, but a reſt or ſleepe. Death, therefore muſt be known and conſidered not as it is ſet forth in the law, but as it is altered and changed by the death of Chriſt, and when death comes wee muſt then looke vpon it through Chriſts death, as through a glaſſe: and thus it

will

will appeare to be but a paſſage from this life to euerlaſting life.

Thus much of the *merit* of Chriſt crucified. Now followes his *vertue*, which is the power of his Godhead, whereby hee creates new hearts in all them that beleeue in him, and makes them new creatures. This vertue is double: the firſt is the *power of his death*, whereby he freed himſelfe from the puniſhment and imputation of our ſinnes: and the ſame vertue ſerueth to mortifie and crucifie the corruptions of our mindes, wils, affections, euen as a corasiue doth waſte and conſume the rotten and dead fleſh in any part of mans bodie.

The ſecond, is the *vertue of Chriſts reſurrection*, which is

alſo the power of his God-head, whereby hee raiſed himſelfe from death to life: and the very ſame power ſerueth to raiſe thoſe that belong to Chriſt, from their ſinnes in this life, and from the graue in the day of the laſt iudgement. Now the knowledge of this double vertue muſt not be onely ſpeculatiue, that is, barely conceiued in the braine, but it muſt be experimentall: becauſe we ought to haue experience of it in our hearts & liues: and we ſhould labour by all meanes poſsible to feele the power of Chriſts death killing and mortifying our ſinnes, and the vertue of his reſurrection in the putting of ſpirituall life into vs, that wee might be able to ſay that wee liue not, but that

Chriſt

Christ liues in vs. This was one of the moſt excellent and principall things which *Paul* ſought for, who ſaith, *I haue counted all things* loſſe, *and doe iudge them to bee* dung, *that I may* know *him, and the vertue of his reſurrection.* Phil. 3. 10. And hee ſaith, that this is the right way to know and learne Chriſt, *to caſt off the olde man, which is corrupt through the deceiueable luſts, and to put on the new man, which is created in righteouſneſſe and true holineſſe,* Eph. 4. 24.

The third benefite is *the example* of Chriſt. Wee deceiue our ſelues, if we thinke that he is onely to bee knowne of vs as a Redeemer, and not as a *ſpectacle* or *patterne* of all good duties, to which wee ought to conforme our ſelues. Good

men indeed, that haue beene or in the preſent are vpon the earth the ſeruants of God, muſt bee followed of vs: but they muſt bee followed no otherwiſe then they follow Chriſt, and Chriſt muſt bee followed in the practiſe of euery good duty that may concerne vs without exception ſimply and abſolutely, 2. *Cor.* 11.1.

Our conformity with Chriſt ſtands either in the framing of our inward and ſpirituall life, or in the practiſe of outward and morall duties.

Conformity of ſpirituall life is, not by doing that which Chriſt did vpon the croſſe and afterward, but a doing of the like by a certaine kind of imitation. And it hath foure parts. The firſt is, a *ſpirituall oblation*

oblation. For as Christ in the garden, and vpon the crosse, by prayer made with strong cryes and teares, presented and resigned himselfe to bee a sacrifice of propitiation to the iustice of his Father for mans sinne: so must wee also in prayer present and resigne our selues, our soules, our bodies, our vnderstanding, will, memory, affections, and all wee haue to the seruice of God, in the generall calling of a Christian, and in the particular callings in which hee hath placed vs. Take an example in *Dauid*: *Sacrifice and burnt offring* (saith he) *thou wouldest not, but eares thou hast pierced vnto me; then said I, loe I come: I desire to doe thy will, O God, yea thy lawe is within my heart.* Psal. 40. 7.

The second is, *conformity in the crosse* two waies. For first as hee bare his owne crosse to the place of execution: so must wee as good disciples of Christ, deny our selues, take vp all the crosses and afflictions that the hand of God shal lay vpon vs. Againe, we must become like vnto him in the crucifying and mortifying the masse and body of sinne which we carry about vs. Gal. 5.24. *They which are Christs, haue crucified the flesh with the afflictions and lusts thereof.* Wee must doe as the Iewes did, wee must set vp the crosses and gibbets whereon wee are to fasten and hang this flesh of ours, that is, the sinne and corruption that cleaues and stickes vnto vs, and by the sword of the Spirit wound it

euen

euen to death. This beeing done, we must yet go further, and labour by experience to see and feele the very death of it, and to lay it as it were in a graue neuer to rise againe: and therefore we should daily cast new moulds vpon it. The third is, *a spirituall resurrection*, whereby wee should by Gods grace vse meanes that wee may euery day more and more come out of our sinnes, as out of a loathsome graue; to liue vnto God in newnesse of life, as Christ rose from his graue. And because it is an hard matter for a man to come out of the graue or rather dungeon of his sinnes, this worke cannot be done at once but by degrees, as God shall giue grace. Considering we lye by nature dead in our

sinnes, and stinke in them as loathsome carrion, first we must beginne to stirre our selues as a man that comes out of a swowne, awakened by the word and voice of Christ sounding in our deafe eares; secondly, we must raise vp our minds to a better state and condition, as wee vse to raise vp our bodies: after this we must put out of the graue first one hand, then the other. This done, wee must doe our endeauour as it were vpon our knees, as the least to put one foote out of this sepulcher of sinne, the rather when we see our selues to haue one foot of the bodie in the graue of the earth, that in the day of iudgement we may be wholly deliuered from all the bonds of corruption. The fourth

part

part is, a *spirituall ascention* into heauen, by a continuall eleuation of the heart and minde to Christ sitting at the right hand of the Father, as *Paul* saith, *Haue your conuersation in heauen*: and, *If ye be risen with Christ, seeke the things that are aboue.*

Conformitie in morall duties, is either generall or speciall. Generall, is to bee holy as hee is holy. Rom. 8. 29. *These whom he knew before he hath predestinate to be* like the image *of his Sonne*, that is, not onely in the crosse, but also in holinesse and glory. 1. Ioh. 3. *Hee which hath this hope purifieth himselfe* euen as hee is pure.

Speciall conformitie, is chiefly in foure vertues; Faith, Loue, Meekenesse, Humilitie.

We

Wee must bee like him in faith. For as he, when he apprehended the wrath of God, and the very pangs of hell were vpon him, wholly stayed himselfe vpon the aide, helpe, protection, and good pleasure of his Father, euen to the last: so must we by a true and liuely faith depend wholly on Gods mercie in Christ, as it were with both our hands, in peace, in trouble, in life, and in the very pangs of death: and wee must not in any wise let our hold goe; no, though we should feele our selues descend to hell.

Wee must bee like him in meekenesse. Matth. 11. verse 28. *Learne of mee that am meeke and lowly.* His meekenes shewed it selfe in the patient bearing of all iniuries and abuses

buſes offered by hands of ſinnefull and wretched men, and in the ſuffering of the curſe of the Lawe, without grudging or repining, and with ſubmiſsion to his Fathers will in all things. Now the more wee follow him herein, the more ſhall wee bee *conformable* to him in his death and paſsion. *Phil.* 3.10.

Thirdly, hee muſt bee our example in *Loue*: he loued his enemies more then himſelfe, Eph. 5.4. *Walke in loue, euen as Chriſt* loued *vs, and hath giuen himſelfe for vs an oblation and ſacrifice of a ſweete ſmelling ſauour vnto God.* The like loue ought wee to ſhew, by doing ſeruice to all men in the compaſſe of our callings, & by being al things to al men (as *Paul* was) that we might doe them

all

all the good wee can, both for body and ſoule, 1. *Cor.* 9. 19.

Laſtly, wee muſt follow Chriſt in *humilitie*, whereof hee is a wonderfull ſpectacle, in that beeing God, he became man for vs: and of a man became a worme that is troden vnder foote, that hee might ſaue man. Phil. 2. 5. *Let the ſame minde bee in you, that was in Ieſus Chriſt, who beeing in the forme of God, humbled himſelfe, and became obedient to the death, euen to the death of the croſſe.*

And here we muſt obſerue, that the *example* of Chriſt hath ſomething more in it then any other example hath or can haue: for it doth not onely ſhew vs what we ought to doe) as the examples of other men do,) but it is a *remedy* againſt

against many vices, and a *motiue* to many good duties. First of all the serious consideration of this, that the very Sonne of God himselfe suffered all the paines & torments of hell on the crosse for our sinnes, is the proper and most effectuall meanes to stirre vp our hearts to a godly sorrow for them. And that this thing may come to passe, euery man must bee setled without doubt, that hee was the man that crucified Christ; that hee is to bee blamed as well as *Iudas, Herode, Pontius Pilate*, and the Iewes: and that his sinnes should bee the nayles, the speares, and the thornes, that pierced him. When this meditation beginnes to take place, bitternesse of spirit with wailing and mourning takes

place

place in like manner. Zach. 12.10. *And they shall looke vpon him whome they haue pearced, and they shall lament for him, as one lamenteth for his only Sonne.* *Peter* in his first Sermon strooke the Iewes as with a thunder-clap from heauen, when hee saide vnto them, *Yee haue* crucified *the Lord of glory*, so as the same time three thousand men were pricked in their hearts, and saide, *Men and brethren what shall wee doe to bee saued?* Againe, if Christ for our sinnes shedde his heart blood: and if our sinnes made him sweate water and blood, oh then why should not wee our selues shedde bitter teares, and why should not our hearts bleede for them? He that findes himselfe so dull and hardened

that

that the passiō of Christ doth not humble him, is in a lamentable case, for there is no faith in the death of Christ, effectuall in him as yet.

Secondly, the meditation of the passion of Christ is a most notable means to breed repentance and reformation of life in time to come. For when we begin to thinke that Christ crucified, by suffering the first and second death, hath procured vnto vs remission of all our sinnes past, and freed vs from hell, death, and damnation: then if there be but a sparke of grace in vs, we begin to be of another mind, and to reason thus with our selues: What? hath the Lord beene thus merciful vnto me, that am in my selfe but a firebrand of hel, as to free me frō

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deserued destruction and to receiue mee to fauour in Christ? Yea, no doubt hee hath, his name bee blessed therefore: I will not therefore sinne any more as I haue done, but rather indeauour hereafter to keepe my selfe from euery euill way. And thus faith purifies both heart and life.

Thirdly, when thou art in any paine of body or sicknes, thinke how light these are, cõpared to the agony and bloodie sweate, to the crowne of thornes and nailes of Christ. When thou art wronged in word or deede by any man, turne thine eye to the crosse, consider how meekely he suffered all abuses for the most part in silence, and prayed for them that crucified him.

When

When thou art tempted with pride or vaine-glorie, consider how for *thy* proper sinne Christ was dispised, and mocked, and condemned among theeues. When anger and desire of reuenge inflame thine heart, thinke how Christ gaue himselfe to death to saue his enemies, euen then when they did most cruelly intreat him, and shed his blood: and by these meditations, specially if they be mingled with faith, thy minde shall be eased.

Thus wee see how *Christ crucified* is to be knowne: and hence ariseth a three-folde knowledge: one of God, the second of our neighbours, the third of our selues.

Touching the first, if wee would knowe the true God aright, and know him to our sal-

ſaluation, wee muſt knowe him onely in *Chriſt crucified*. God in himſelfe and his owne maieſtie is inuiſible, not onely to the eyes of the bodie, but alſo to the very mindes of men, and he is reuealed to vs onely in Chriſt, in whom he is to be ſeene as in a glaſſe. For in Chriſt hee ſetteth forth and giues his iuſtice, goodneſſe, wiſdome, and himſelfe wholly vnto vs. For this cauſe hee is called the *brightneſſe of the glorie, and the ingrauen* forme *of the perſon of the Father*. Heb. 1. 3. *and the* image *of the inuiſible God*. Coloſſ. 1. 15. Therefore we muſt not know God and ſeeke him any where elſe but in Chriſt: and whatſoeuer out of Chriſt comes vnto vs in the name of God, is a flat idol of mans braine.

As

As for our neighbours, those especially that are of Christs Church, they are to be knowne of vs on this manner: When we are to doe any duty vnto them, wee must not barely respect their persons, but *Christ crucified* in them, and them in Christ. When *Paul* persecuted such as called on the name of Christ, hee then from heauen cryed, *Saul, Saul, why persecutest thou mee?* Here then let this be marked, that when the poore comes to vs for reliefe, it is Christ that comes to our doores, and saith, I am hungry, I am thirsty, I am naked: and let the bowels of compassion be in vs towards them, as towards Christ; vnlesse we will heare that fearefull sentence in the day of iudgement, *Go ye cursed*

into

into hell, &c. I was hungry and ye fed me not: I was naked, and ye did not cloath me, &c.

Thirdly, the right knowledge of our selues ariseth of the knowledge of *Christ crucified*, in whom, and by whom we come to know fiue speciall things of our selues. The first, how grieuous our sinnes are, and therefore how miserable we are in regard of them. If wee consider our offences in themselues, and as they are in vs, wee may soone bee deceiued, because the conscience beeing corrupted, often erreth in giuing testimony, and by that meanes maketh sinne to appeare lesse then it is indeed. But if sinne bee considered in the death & passion of Christ, whereof it was the cause, and the vilenesse thereof measured

by

by the vnspeakeable torments endured by the Sonne of God, and if the greatnesse of the offence of man bee esteemed by the endlesse satisfaction made to the iustice of God, the least sinne that is, will appeare to bee a sinne indeede, and that most grieuous and ougly. Therefore *Christ crucified* must bee vsed of vs as a myrrour or looking-glasse, in which wee may fully take a view of our wretchednesse and miserie, and what wee are by nature. For such as the passion of Christ was in the eyes of men, such is our passion or condition in the eyes of God: and that which wicked men did to Christ, the same doth sin & *Satan* to our eyesoules.

The second point is, that men beleeuing in Christ, are not

not their owne, or Lords of themselues, but wholly both body and soule belong to Christ, in that they were giuen to him of God the Father, and hee hath purchased them with his owne blood. 1. Cor. 3. *Ye are Christs, and Christ Gods.* Hence it commeth to passe, (which is not to be forgotten that Christ esteemeth all the crosses and afflictions of his people, as his owne proper afflictions. Hence again we must learne to giue vp our selues both in body and soule to the honour and seruice of Christ, whose we are.

The third is, that euery true beleeuer, not as hee is *a man*, but as he is a *new man*, or a Christian, hath his beeing and subsisting from Christ. *We are members of his body, of his*

his flesh, and of his bone. Eph. 5. 30. In which words, *Paul* alludes to the speech of *Adam*, Genes. 3. *Thou art bone of my bone, and flesh of my flesh*; and thereby hee teacheth, that as *Eue* was made of a ribbe taken out of the side of *Adam*; so doth the whole Church of God, and euery man regenerate, spring and arise out of the blood that streamed from the heart and side of Christ crucified.

The fourth is, that all good workes done of vs, proceede from the vertue and merit of *Christ crucified*; he is the cause of them in vs, and we are the causes of them in and by him. *Without me* (saith he) *ye can do nothing*: and, *Euery branch that beareth not fruite in mee*, marke well he saith, in mee, *hee taketh away*,

away. Ioh. 15. 2.

The fifth point is, that wee owe vnto Christ an endlesse debt. For hee was crucified onely as our surety & pledge, and in the spectacle of his passion wee must consider our selues as the chiefe debters, & that the very discharge of our debt, that is, the sinnes which are inherent in vs, were the proper cause of all the endlesse paines and torments that Christ endured, that he might set vs most miserable bankerupts at libertie from hell, death, and damnation. For this his vnspeakable goodnes, if wee doe but once thinke of it seriously, wee must needes confesse that wee owe our selues, our soules, and bodies, and all that we have as a debt due vnto him. And so soone

as

as any man beginnes to know *Christ crucified*, he knowes his owne debt, and thinkes of the payment of it.

Thus wee see how Christ is to bee knowne: now we shall not neede to make much examination, whether this manner of knowing and acknowledging of Christ, take any place in the world or no: for fewe there bee that knowe him as they ought. The Turke euen at this very day knowes him not, but as a Prophet. The Iewe scorneth his *crosse* and *passion*. The Popish Churches, though in word they confesse him, yet doe they not knowe him as they ought. The Friers and Iesuits in their sermons at this day commonly vse the Passion, as a meanes to stirre vp pittie and com-

passion towards Christ, who being so righteous a man was so hardly entreated; and to inflame their hearts to an hatred of the Iewes, and *Iudas*, and *Pontius Pilate*, that put our blessed Sauiour to death; but all this may be done in any other historie.

And the seruice of God, which in that Church stands now in force by the Canons of the Councell of Trent, defaceth *Christ crucified*, in that the passions of martyrs are made meritorious, and the very wood of the crosse, their *onely helpe*: and the Virgine *Marie*, the *Queene of heauen*, and a *Mother of mercie*; who in remission of sinnes may commaund her Sonne: and they giue religious adoration to dumbe crucifixes made by

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the hand and art of man.

The common Protestant likewise commeth short herein for three causes. First, wheras in word they acknowledge him to bee their Sauiour, that hath redeemed them from their euill conuersation, yet indeede they make him a *patrone of their sinnes*. The thiefe makes him the receiuer, the murderer makes him his refuge, (*b*) the adulterer (be it spoken with reuerence vnto his maiesty) makes him the baud. For generally men walk on in their euill waies, some liuing in this sin, some in that, and yet for all this, they perswade themselues that God is mercifull, & that Christ hath frede them from death and damnation. Thus Christ that came to abolish sinne, is made

b Caluin. in Gal. 2. 6.

a maintainer thereof, and the common packe-horse of the world to beare euery mans burden. Secondly, men are content to take knowledge of the merite of Christs passion for the remission of their sinnes, but in the meane season the vertue of Christs death in the mortifying of sinne, and the blessed example of his passion, which ought to bee followed and expressed in our liues and conuersations, is little or nothing regarded. Thirdly, men vsually content themselues generally and confusedly to know Christ to bee their redeemer, neuer once seeking in euery particular estate and condition of life, and in euery particular blessing of God, to feele the benefite of his passion,

what

What is the cause that almost all the world liue in securitie, neuer almost touched for their horrible sinnes? surely the reason is, because they did neuer yet seriously consider that Christ in the garden lay grouelling vpon the earth, sweating water and blood for their offences. Againe, all such as by fraude and oppression, or any kinde of hard dealing suck the blood of poore men: neuer yet knew that their sinnes drewe out the heart blood of Christ. And proud men and women, that are puffed vp by reason of their attire, which is the badge of their shame, and neuer ceasse hunting after strange fashions, doe not consider that Christ was not crucified in gay attire, but naked, that hee

might beare the whole shame and curse of the law for vs.

These and such like whatsoeuer they say in word, if we respect the tenour of their liues, are flat enemies of the crosse of Christ, and tread his precious blood vnder their feete.

Now then, considering this so weightie and speciall a point of religion is so much neglected, O man or woman, high or lowe, young or olde, if thou haue beene wanting this way, beginne for very shame to learne, and learning truly to *know* Christ crucified. And that thou maiest attaine to this, behold him often, not in the woodden crucifixe after the Popish manner, but in the preaching of the word, and in the Sacramets, in which thou shalt see *him crucified* before thine eyes, *Gal.* 3. 1. Desire

not heere vpon earth to behold him with the bodily eye, but looke vpon him with the eye of true and liuely faith, applying him and his merits to thy selfe as thine owne, and that with broken and bruised heart, as the poore Israelites stung with fierie serpents euen to death, beheld the brasen serpent. Againe, thou must looke vpon him first of all in a *glasse* or *spectacle*, in which thou shalt see Gods glory greater in thy redemption, then in thy creation. In thy creation, appeared Gods infinite wisedome, power, and goodnesse: in thy redemption by the pasion of Christ, his endlesse iustice and mercy. In the creation, thou art a member of the first *Adam*, and beares his image: in thy re-

demption thou art a member of the ſecond *Adam*. In the firſt, thou art endued with naturall life, in the ſecond, with ſpirituall. In the firſt, thou haſt in the perſon of *Eue* thy beginning of the rib of *Adam*; in the ſecond, thou haſt thy beginning, as thou art borne of God, out of the blood of Chriſt. Laſtly, in the firſt, God gaue life in commanding that to bee which was not; in the ſecond, hee giues life not by life, but by death, euen of his owne Sonne. This is the myſtery vnto which the Angels themſelues deſire to looke into, 1. *Pet.* 1. 12. Secondly, thou muſt behold him as the full *price of thy* redemption, & perfect reconciliation with God; & pray earneſtly to God, that he would ſeale vp the ſame in

thy

thy very conscience by his holy Spirit. Thirdly, thou must behold Christ as an *example*, to whom thou must conforme thy selfe by regeneration. For this cause giue diligence, that thou maist by experience say, that thou art dead, and crucified, and buried with Christ, and that thou riseſt againe with him to newnesse of life; that he enlightens thy minde, and by degrees reformes thy will and affections, and giues thee both the will and the deede in euery good thing, and that thou maiest not faile in this thy knowledge, reade the history of Christs passion, obserue all the parts and circumstances thereof, and apply them to thy selfe for thy full conuersion. When thou readeſt, that Christ went to the

garden,

garden, as his custome was, where the Iewes might soonest attach him, consider that hee went to the death of the crosse for thy sinnes willingly and not of constraint; and that therefore thou for thy part shouldest doe him all seruice freely and franckly. *Psal.* 110. 3. When thou hearest that in his agony, his soule was heauy vnto death, know it was for thy sins, and that thou shouldest much more conceiue heauinesse of heart for the same againe, that this sorrow of his is ioy and reioycing vnto thee, if thou wilt beleeue in him; therefore *Paul* saith, I say againe, Reioyce in the Lord. When thou readest that in the garden he prayed lying groueling on his face, sweating water and blood, beginne

to thinke seriously what an vnspeakable measure of Gods wrath was vpon thy blessed Sauiour, that did prostrate his body vpon the earth, and cause the blood to follow; and thinke that thy sinnes must needes bee most hainous, that brought such blood and grieuous paines vpon him. Also thinke it a very shame for thee to carry thy head to heauen with haughtie lookes, to wallow in thy pleasures, and to drawe the innocent blood of thy poore brethren by oppression and deceit, for whom Christ sweat water and blood; and take an occasion from Christs agonie, to lay aside the pride of thy heart, to be ashamed of thy selfe, to grieue in heart, yea euen to bleed for thine owne offences, casting

downe

downe and humbling thy ſelfe with *Ezra*, ſaying, O my God, I am confounded and aſhamed to lift vp mine eyes vnto thee my God: for mine iniquities are increaſed, & my treſpaſſe is growne vp into heauen. When thou readeſt that Chriſt was taken and bound, thinke that thy very ſinnes brought him into the power of his enemies, and were the very bondes wherewith he was tyed: thinke that thou ſhouldeſt haue beene bound in the very ſame manner, vnleſſe hee had beene a ſurety and pledge for thee: thinke alſo that thou in the ſelfe ſame manner art bound and tyed with the chaines of thine owne ſinnes, and that by nature, thy will, affections, and whole ſpirit is tyed and

chai-

chained to the will of the diuell, so as thou canst doe nothing but that which hee willeth: lastly, thinke and beleeue that the bonds of Christ serue to purchase thy liberty from hell, death and damnation. When thou heareſt that hee was brought before *Annas* and *Caiphas*, thinke it was meete, that thy surety and pledge who was to suffer the condemnation due vnto thee, should by the high priest, as by the mouth of God, bee condemned: and wonder at this, that the very coessentiall and eternall Sonne of God, euen the very soueraigne iudge of the world, stands to bee iudged, and that by wicked men; perswading thy selfe that this so great confusion comes of thy sinnes. Whereupon be-

beeing further amazed at thy fearefull eſtate, humble thy ſelf in duſt and aſhes, and pray God ſo to ſoften thy ſtonie heart, that thou maieſt turne to him, and by true faith lay holde on Chriſt, who hath thus exceedingly abaſed himſelfe, that his ignominie may be thy glory, and his arraignement thy perfect abſolution. When thou readeſt that *Barrabas* the murderer was preferred before Chriſt, though hee exceeded both men and Angels in holineſſe; thinke it was to manifeſt his innocency, and that the very ſins pulled vpon him the ſhamefull reproach; and in that for thy cauſe hee was eſteemed worſe then *Barnabas*, thinke of thy ſelfe as a moſt hainous and wretched ſinner, and (as

Paul

Paul saith) the head of all sinners. When thou readest that he was openly and iudicially condemned to the cursed death of the crosse, consider what is the wrath and furie of God against sinne, and what is his great & infinite mercy to sinners: and in this spectacle looke vpon thy selfe, and with groanes of heart crie out, and say, O good God, what settest thou here before mine eyes? I, euen I haue sinned, I am guiltie and worthie of damnation. Whence comes this change, that thy blessed Sonne is in my roome, but of thy vnspeakeable mercie? Wretch that I am, how haue I forgotten my self, and thee also my God? O Sonne of God, how low hast thou abased thy selfe for me? Therefore giue

me

me grace, O God, that beholding mine owne estate in the person of my Sauiour thus condemned, I may detest and loathe my sinnes that are the cause thereof, and by a liuely faith, imbrace that absolution which thou offerest mee in him, who was condemned in my stead and roome. O Iesu Christ, Sauiour of the world, giue me thy holy and blessed Spirit, that I may iudge my selfe, and bee as vile and base in mine owne eyes, as thou wast vile and base before the Iewes: also vnite mee vnto thee by the same Spirit, that in thee I may be as worthy to be accepted before God, as I am worthy in my selfe to be detested for my sinnes. When thou readest that he was clad in purple, and crowned with

thornes,

thornes, mocked and spitte vpon, behold the euerlasting shame that is due vnto thee, and bee ashamed of thy selfe, and in this point conforme thy selfe to Christ, and bee content (as he was) to bee reproched, abused, and despised, so it be for a good cause. When thou readest, that before his crucifying, hee was stript of all his cloathes, think it was, that hee beeing naked might beare thy shame on the crosse, and with his most precious and rich nakednesse couer thy deformitie. When thou readest the complaint of Christ, that hee was forsaken of his Father, consider how hee suffered the pangs and torments of hell as thy pledge and surety. Learne by his vnspeakable torments what a feare-

a fearefull thing it is to ſinne againſt God, and beginne to renounce thy ſelfe, and deteſt thy ſinnes, and to walke as a childe of light, according to the meaſure of grace receiued. When thou commeſt to die, ſet before thine eies Chriſt in the middeſt of all his torments on the croſſe: in beholding of which ſpectacle to thy endleſſe comfort, thou ſhalt ſee a paradiſe in the middeſt of hell: God the father reconciled vnto thee, thy Sauiour reacheth out his hands vnto thee, to receiue thy ſoule vnto him, and his croſſe as a ladder to aduance it to eternall glorie. Whereas hee cried aloud with a ſtrong voice at the point of death, it was to ſhew, that he died willingly, without violence or cõſtraint from any crea-

creatures, and that if it had so pleased him, hee could haue freed himselfe from death, and haue cast his very enemies to the very bottome of hell. When thou readest that hee commended his soule into the hands of his Father, consider that thy soule also (so bee it thou wilt beleeue in him) is deliuered vp into the hands of God, and shall bee preserued against the rage and malice of all thine enemies, and heereupon thou mayest bee bolde to commend thy spirite into the hands of God the Father. When thou readest of his death, consider that thy sinnes were the cause of it, and that thou shouldest haue suffered the same eternally, vnlesse the Son of God had come in thy roome: againe, consider by

his death as a ranſome, and apprehend the ſame by faith, as the meanes of thy life: for by death Chriſt hath wounded both the firſt and ſecond death, and hath made his croſſe to bee a throne or tribunall ſeate of iudgement againſt all his and thine enemies. When thou readeſt of the trembling of the earth at the death of Chriſt, thinke with thy ſelfe, it did in his kinde, as it were, groane vnder the burden of the ſinnes of men in the world: and by his motion then, it ſignified that euen thou and the reſt deſerued rather to bee ſwallowed of the earth, and to goe downe into the pit aliue, then to haue any part in the merite of Chriſt crucified. When thou readeſt of his buriall, thinke that it

was

was to ratifie his death, and to vanquish death euen in his owne denne. Apply this burial to thy selfe, and beleeue that it serues to make thy graue a pedde of doune, and to free thy body from corruption. Lastly, pray to God that thou mayst feele the power of the spirit of Christ, weakning and consuming the body of sinne, euen as a dead corps rottes in the graue, till it be resolued to dust.

When thou hast thus perused and applyed to thy selfe the history of the passion of Christ, goe yet further, and labour by faith to see Christ crucified in all the workes of God, either in thee, or vpon thee. Behold him at thy table in meate and drinke, which is as it were a liuely Sermon and

a dai-

a dayly pledge of the mercy of God in Christ. Beholde him in all thine afflictions, as thy partner that pityeth thy case, and hath compassion on thee. Behold him in thy most daungerous temptations, in which the diuell thundreth damnation, behold him I say, as a mighty *Sampson* bearing away the gates of his enemies vpon his owne shoulders: and killing more by death then by life, crucifying the diuell, euen then when hee is crucified, by death killing death: by entrance into the graue, opening the graue, and giuing life to the dead; and in the house of death spoyling him of all his strength and power. Beholde him in all the afflictions of thy brethren, as though hee himselfe were naked, hungry,

sick

ſicke, harbourleſſe, and doe vnto them all the good thou canſt, as to Chriſt himſelfe. If thou wouldeſt behold God himſelfe, looke vpon him in *Chriſt crucified*, who is the ingrauen image of the Fathers perſon; and know it to bee a terrible thing in the time of the trouble of thy conſcience, to thinke of God without Chriſt, in whoſe face the glory of God in his endleſſe mercy is to bee ſeene, 2. *Corinthians* 4. *verſe* 6. If thou wouldeſt come to God for grace, for comfort, for ſaluation, for any bleſsing, come firſt to Chriſt hanging, bleeding, dying vpon the croſſe, without whome there is no hearing God, no helping God, no ſauing God, no God to thee at all. In a word, let Chriſt bee all things

with-

without exception vnto thee, *Coloss.* 3. 11. For when thou praiest for any blessing either temporall or spirituall, bee it whatsoeuer it will bee or can bee, thou must aske it at the hands of God the Father, by the merite and mediation of Christ crucified. Now looke as wee aske blessings at Gods hand, so must we receiue them of him: and as they are receiued, so must wee possesse and vse them daily, namely, as gifts of God procured to vs by the merite of Christ: which gifts for this very cause, must bee wholly imployed to the honour of Christ.

FINIS.

A SALVE FOR A SICKE MAN:

OR,

A TREATISE CONTAINING the nature, differences, and kinds of death; as also the right manner of dying well.

And it may serue for spirituall instruction to

1. *Mariners when they goe to sea.*
2. *Souldiers when they goe to battell.*
3. *Women when they trauell with child.*

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